

ROYAL DIRECTIONS BOTH TO WHIGS and TORIES :

In a famous Speech of King *Henry the VIII.*

In the Parliament House Decemb. 24. in the 37th year of his Reign, *Anno Dom. 1545.*

Tending to Charity and Concord, and therefore Necessary for these Times.

Although my Chauncellor for the time being, hath before this time used very eloquently and substantially to make answer to such Orations as have been set forth in this high Court of Parliament, yet is he not so able to open and set forth my mind and meaning, and the secrets of my heart in so plain and ample manner as I my self am and can do.

Wherefore I taking upon me to answer your eloquent Oration, Mr. Speaker, say, That where you in the name of our welbeloved Commons, have both praised and extolled me for the notable qualities that you have conceived to be in me, I most heartily thank you all that you have put me in remembrance of my duty, which is to endeavour my self to obtain and get such excellent qualities, and necessary vertues as a Prince or Governour should or ought to have, of which gifts I recognize my self both bare and barren, but of such small qualities as God hath endow- ed mee withall, I render to his Goodness my most humble thanks, intending with all my wit and diligence to get and acquire to me such Noble Vertues and Prince- ly Qualities as you have alledged to be incorporate in my person.

These thanks for your loving admonition and good counsel first remembred, I eftsoones thank you again, because that you considering Our great charges (not for Our pleasure, but for your defence, not for Our gain, but to our great cost) which We have lately sustained, as well in defence of Our and your enemies, as for the conquest of that fortress which was to this Realm most displeasing and noysome, and shall be by Gods grace hereafter to our Nation most profitable and pleasant, have freely of your own minds granted to Us a certain Subsidy here in an Act specified, which verily we take in good part, regarding more your kind- ness then the profit thereof, as he that setteth more by your loving hearts, then by your substance.

Besides this hearty kindness, I cannot a little rejoice when I consider the perfect trust and sure confidence which you have put in Me, as men having undoubted hope, and unfained belief in my good doings, and just proceedings for you, with- out any desire or request, have committed to mine order and disposition all Chaun- treys, Colledges, Hospitals, and other places specified in a certain Act, firmly trust- ing that I will order them to the glory of God, and the profit of the Common-wealth.

Surely if I contrary to your expectation, should suffer the Ministers of the Church to decay, or Learning (which is so great a jewel) to be minished, or poor and mise- rable people to be unrelieved, you might say that I being put in so special a trust as I am in this case, were no trusty friend to you, nor charitable man to any poor Christian, neither a lover of the Publick-wealth, nor yet one that feared God, to whom account must be rendred of all our doings. Doubt not I pray you, but your expectation shall be served more godly and goodly then you will wish or desire, as hereafter you shall plainly perceive.

Now since I find such kindness on your part toward me, I cannot chuse but love and favour you, affirming that no Prince in the world more favoureth his subjects then I do you, nor no subjects or Commons more love and obey their So- veraign Lord then I perceive you do me, for whose defence my treasure shall not be hidden, nor if necessity require my person shall not be unadventured: yet al- though I with you, and you with me, be in this perfect love and concord, this

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friendly amity cannot continue, except you my Lords Temporal, and you my Lords Spiritual, and you my loving Subjects, study and take pains to amend one thing which surely is amiss, and far out of order, to the which I most heartily require you, which is, That Charity and Concord is not amongst you, but Discord and Dissention beareth rule in every place.

Saint *Paul* saith in the Corinthians, and in the 13 Chapter, Charity is gentle, Charity is not envious, Charity is not proud, and so forth in the said Chapter: Behold then what charity and love is amongst you, when one calleth the other Heretick and Anabaptist, and he calleth him again Papist, Hypocrite and Pharisee! Be these tokens of charity amongst you? Are these signs of fraternal love between you? No, no, I assure you that this lack of charity among your selves, will be the hindrance and awaging of the fervent love between us, as I said before, except this wound be salved and clearly made whole.

I must needs judg the fault and occasion of this discord to be partly by negligence of you the Fathers and Preachers of the Spirituality, for if I know a man which liveth in adultery, I must judge him a lecherous and carnal person; if I see a man boast and brag himself, I cannot but deem him a proud man. I see here daily that you of the Clergy preach one against another, teach one contrary to another, inveigh one against another, without charity or discretion. Some be so stiff in their old *Humplimus*, others be so busie and envious in their new *Sumpsumus*. Thus all men almost be in variety and discord, and few or none preach truly and sincerely the word of God, according as they ought to do.

Shall I judge you charitable persons doing thus? No, no, I cannot do so; alas how can the poor souls live in concord, when you Preachers sow amongst them in your Sermons debate and discord? Of you they look for light, and you bring them to darkness. Amend these crimes I exhort you, and set forth Gods word both by true preaching and good example giving, or else I whom God hath appointed his Vicar and high Minister here, will see these divisions extinct, and these enormities corrected according to my very duty, or else I am an unprofitable Servant, and an untrue Officer.

Although I say the Spiritual men be in some fault, that charity is not kept amongst you, yet you of the Temporality be not clean and unspotted of malice and envy, for you rail on Bishops, speak slanderously of Priests, and rebuke and taunt Preachers, both contrary to good order, and Christian fraternity: If you know surely that a Bishop or Preacher erreth, or teacheth perverse doctrine, come and declare it to some of our Council, or to us, to whom is committed by God the high authority to reform and order such causes and behaviours, and be not judges your selves of your own Phantastical Opinions, and vain Expositions, for in such high causes ye may lightly err.

And although you be permitted to read holy Scripture, and to have the word of God in Your mother tongue, you must understand that it is licensed you so to do, only to enform your own conscience, and to instruct your children and family, and not to dispute and make Scripture a railing and taunting stock against Priests and Preachers (as many light persons do) I am very sorry to know and hear how unreverently that most precious jewel the word of God is disputed, rimed, sung and jangled in every Alehouse and Tavern, contrary to the true meaning and Doctrine of the same.

And yet I am even as much sorry that the Readers of the same follow it in doing so faintly and coldly; for of this I am sure, that charity was never so faint amongst you, and vertuous and godly living was never less used, nor God himself amongst Christians never less revered, honoured and served. Therefore I said before, be in charity one with another, like brother and brother; love, dread and fear God, (to the which I, as your supream head and Sovereign Lord exhort and require you) and then I doubt not but that love and league that I spake of in the beginning shall never be dissolved or broken between us.

And to the making of Laws which be now made and concluded, I exhort you the makers to be as diligent in putting them in execution, as you were in making and furthering the same, or else your labour shall be in vain, and your Common-wealth nothing relieved. Now to your Petition concerning our Royal Assent to be given to such Acts as have passed both Houses, They shall be read openly, that ye may hear them.